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Adhi√brū and adhi√vac in the Veda.—By DR. HENRY S. GEHMAN, University of Pennsylvania, Philadelphia, Pa.

In the Petersburg Lexicon Böhtlingk and Roth define *adhi√brū* as 'segnen, trösten, Muth einsprechen, fürsprechen für.' Geldner in his *Rigveda in Auswahl* defines the same word as 'zugunsten von jemandem (dat.) sprechen, in Schutz nehmen, Partei nehmen für, Recht geben.' He cites the following passages: RV. 1. 35. 11; 6. 75. 12; AV. 4. 28. 7. Böhtlingk and Roth define *adhi√vac* as 'sprechen—, hilfreich eintreten'; Geldner, *op. cit.*, 'fürsprechen, Fürbitte einlegen, Partei ergreifen für, verteidigen.' In support of these meanings he cites RV. 8. 48. 14; 7. 83. 2.

We also find the nouns *adhivaktar* and *adhivāka*. Böhtlingk and Roth define the former as 'Fürsprecher, Tröster,' while Geldner gives the meanings 'Fürsprecher, Verteidiger,' citing RV. 8. 96. 20. *Adhivāka* is defined in the Petersburg Lexicon as 'Fürsprache, Schutz.'

I suggest the following line of development and meaning. *Adhi√vac*, *√brū* originally perhaps meant 'to speak upon' or 'over,' 'to pronounce words (of blessing) over (*ádhi*),' with simple ellipsis of the cognate or inner accusative. They then come to mean, quite simply, 'bless,' 'grant a benediction.' This is the only meaning they ever have in the Veda. It is a simple ameliorative specialization of the etymological meaning.

We have seen that the two interpretations usually given for these words (either in addition to the meaning 'bless' or without it) are: (1) 'to encourage, to speak (cheerily) unto'; and so (2) 'to speak in favor of, to defend (in speech as an advocate),' and then by extension 'to defend, protect' in general.

Against (1) we may say first, that it is very doubtful if *ádhi* can ever mean 'unto.' Secondly, there is no definite support for the thesis that the word means 'encourage'—the postulated secondary or developed meaning. Though the vagueness and lack of definition which naturally characterize the passages leave it possible to apply this meaning frequently, there is no passage where 'bless' does not fit just as well. Against (2);

first, it seems that the preposition *ádhi* does not, at least in verbal composition, have the meaning 'in favor of.' Secondly, the interpretation postulates a very concrete and definite usage as an intermediate term in the development of the meaning, viz., 'to speak for, to be an advocate for, to intercede for.' There is a total lack of evidence to show that the verb ever had this meaning. In other words, Geldner and others assume a secondarily developed meaning for which the primary step is wanting.—The assumed meaning 'protect' is based on the frequent association of the verbs with words of protection; but 'bless' fits equally well all such passages.—*Brū* means the same as *vac*, and it is strange that Böhtlingk and Roth do not recognize the meaning 'segnen' for *adhi-√vac*, since they do recognize it for *adhi-√brū*.

In AV. 6. 13. 2 is what I consider the crucial passage. Here we have a contrast between *adhi-vāká* 'speaking over, benediction' and *parā-vāká*, 'speaking away from, averting one's speech (blessing) from.' *Adhivāká* in this passage is defined in the Petersburg Lexicon as 'Fürsprache, Schutz,' but the contrast clearly shows that it means 'blessing' or 'benediction':

námas te adhivākāya parāvākāya te námaḥ
sumatyāi mṛtyo te námo durmatyāi ta idám námaḥ

'Hail to thy benediction, hail to thy malediction. To thy goodwill, O Death, be homage; to thy malevolence here is homage.'

Parāvāká is very clearly the opposite of *adhivāka*. If Geldner and Böhtlingk and Roth were right about *adhivāká*, that it means 'defending speech,' *parāvāká* ought to mean 'attacking speech,' which *parā* does not fit.

The warlike Vedic Aryans wanted blessing most especially in battle. We shall first quote our examples from hymns referring to battle scenes:

RV. 6. 75. 12:

ṛjīte pári vr̥ndhi nó 'ṣmā bhavatu nas tanūḥ
sómo ádhi bravītu nó 'ditiḥ ṣárma yachatu

'O thou glowing one, avoid us. May our bodies be stone. May Soma bless us; may Aditi grant us protection.'

Where could Soma *speak in behalf* of the warriors? The soldiers want victory, and if they have the *blessing* of Soma, success will be assured.

AV. 4. 28. 7:

*ádhi no brūtaṁ pṛtanāsūgrāu sām vājreṇa sṛjataṁ yáh kimīdī
stāumi bhavācarvāu nāthitó johavīmi táu no muñcatam áñhasaḥ*
'Ye two strong gods, bless us in battles; bring into contact
with your thunderbolt him who is the Kimīdin. I praise Bhava
and Çarva. I call upon you when I am in need of help. Deliver
us from calamity.'

Here the warrior calls for a blessing when he prays unto
Bhava and Çarva. On account of the natural hostility of these
deities, the suppliant needs their good will. If the soldiers have
the blessing of these gods, courage, help, and protection will
follow.

RV. 7. 83. 2:

*yátrā náraḥ samáyante kṛtádhvajo yásminn ājā bhávati kím
caná priyám*
*yátrā bháyante bhúvanā swardṛṣas tátṛā na indrávaruṇādhi
vocatam*

'Where the heroes, provided with standards, go together, in the
battle where nothing pleasant happens, where the light-behold-
ing creatures are afraid, there, O Indra and Varuṇa, you
blessed us.'

The idea of the advocate does not fit this passage. The magic
force of the gods' blessing gave their worshipers courage, pro-
tection, and success. 'Muth zusprechen' (Grassmann's trans-
lation) is not sufficient; that is only one of the results of the
blessing. *Adhi√vac* here means the same as *adhi√brū*. In
RV. 6. 75. 12 *adhi√brū* had been used for blessing in battle.

AV. 4. 27. 1:

*marútāṁ manve ádhi me bruvantu prémām vājāṁ vājasāte
avantu*

āçūn iva suyāmān ahva ūtāye té no muñcantv áñhasaḥ

'I think with devotion upon the Maruts; may they bless me.
May they help this strength in battle. Like tractable horses
I have called upon them for aid. May they free us from
trouble.'

We have seen before that *adhi√vac* means 'to bless' in spite
of the fact that Böhtlingk and Roth do not give that meaning.

Let us consider the rest of the occurrences of these verbs in the warriors' hymns in the Rig-Veda.

RV. 1. 100. 19 a & b:

viçvâhéndro adhivaktâ no astv âparihvrtâh sanuyâma vâjam
 'Every day may Indra be the one who blesses us. Unharméd
 may we win booty.'

Böhtlingk and Roth define *adhivaktar* as 'Fürsprecher, Beschützer, Tröster.' 'Beschützer' is too narrow a meaning, since it does not contain the idea of \sqrt{vac} . The warrior does not want legal defense, vindication, or comfort. He needs help, and if the god blesses him, he is protected and achieves success.

RV. 1. 132. 1:

tvâyâ vayâm maghavan pûrve dhâna indratvotâh sâsahyâma
pr̥tanyatô vanuyâma vanuṣyatâh
nédiṣṭhe asmînn âhany âdhi vocâ nû sunvaté
asmîn yajnê ví cayemâ bhâre kṛtâm vâjayânto bhâre kṛtâm
 'By you, O Maghavan, in the former battle, by you, O Indra, supported, may we conquer the enemies; may we overcome those who attack us. On this present day bless the Soma-presser.'

RV. 8. 16. 5:

tâm id dhâneṣu hitēsv adhivākāya havante
yéṣām indras té jayanti
 'Him alone where it concerns booty do they invoke for a blessing. On whose side Indra is, they conquer.'

Böhtlingk and Roth define *adhivāka* here again as 'Fürsprache, Schutz.' Let us imagine a band of warriors, who have some booty in view, as we see in this hymn to Indra. Why should they pray for a legal defense, counsel, or vindication? They are the aggressors. They want the aid of the god to push them on. If they have his blessing, his favor will give them confidence, and his power will give them success.

In connection with the battle stanzas, we may quote RV. 2. 23. 8. Böhtlingk and Roth define *adhivaktar* as 'Fürsprecher, Beschützer, Tröster.' 'The one who blesses,' seems better.

trātāraṁ tvā tanūnām havāmahé 'vaspartar adhivaktāram
asmayúm

*bṛhaspate devanīdo nī barhaya mā durévā úttaraṁ sumnám.
ún naṣan*

'Thee, the protector of bodies, O Savior, we invoke, the one who blesses and loves us. O Brhaspati, overthrow thou those that hate the gods. May the evil doers not attain the highest bliss.'

In RV. 8. 96. 20 we have a stanza to Indra, the war god. Although war is not definitely referred to, very likely war is uppermost in the mind. Here is the noun *adhivaktar*, which Geldner defines as 'Fürsprecher, Verteidiger.' 'Hüter' or 'Beschützer' would be nearer the mark, although they are not sufficiently comprehensive to express the meaning of *adhi√vac*. Indra is our protector, inasmuch as he blesses us. The passage reads as follows:

*sá vṛtrahéndraḥ carṣaṇīdhṛt tám suṣṭutyā hávyam huvema
sá prāvitā maghāvā no 'dhivaktā sá vājasya ṛavasyāsyā dātā*

'This Indra is the killer of Vṛtra, the supporter of people; with beautiful praise we call upon him, who is worthy to be invoked. Maghavan is our helper, he is the one who blesses us; he is the giver of praiseworthy strength.'

In these passages a suppliant prays to a god. The man wants protection and success. In case of loss or sorrow, he might look for comfort, but he does not expect any mishap and consequently does not ask the god for comfort. Nor are the divinities asked to speak in his behalf as advocates. The context forbids that. Should the gods simply inspire him with courage ('Muth einsprechen')? That would not insure success. Courage unwisely or recklessly employed might lead to destruction. What the suppliant wants, is a blessing, and the favor of the god. If the man has that, he feels that protection, success, and comfort will follow. All these meanings are simply dependent on 'bless.' We need a word that contains the idea of speaking, but the idea of the advocate is inconsistent with the meaning of the passages. 'Bless' is the only word that fits the passages and at the same time suggests the idea of *√brū* and *√vac*. For the moment, in the mind of the poet, the powers invoked are the supreme gods, and they have the power to bless the man who needs their help.

An examination of the other occurrences of *adhi√brū* and 15 JAOS 36.

adhi√*vac* will show that in the Rig- and Atharva-Veda the meaning 'bless' makes at least as good sense as any other in every case.

In close connection with the martial stanzas, let us consider the charms for kingly power.

Blessings were invoked at the Rājastuti. In this connection *adhi*√*brū* is used, RV. 10. 173. 3 = AV. 6. 87. 3 (Cf. also AV. 6. 5. 3 = VS. 17. 52, below) :

*imám indro adīdharad dhruvám dhruvéṇa haviṣā
tásmāi sómo ádhi bravat tásmā u bráhmaṇas pátiḥ*

'This one has Indra established, firm by means of the firm *havis*. Him may Soma bless, him also Brahmanaspati.'

Cf. AV. 6. 87. 3 :

*indra etám adīdharaddhruvám dhruvéṇa haviṣā
tásmāi sómo ádhi bravat ayám ca bráhmaṇaspátiḥ*

'Indra has established this man by a fixed oblation. May Soma bless him and this Brahmanaspati.'

AV. 4. 8. 2 :

*ábhi préhi mápa vena ugráçcettá sapatnahá
á tiṣṭha mitravardhana túbhyaṁ devá ádhi bruvan*

'Come hither, do not turn away, as a mighty guardian, slayer of rivals! Step hither, thou who prosperest thy friends; the gods shall bless thee.'

We find, however, that the words under consideration are also used in non-warlike situations. We shall first quote the prayers for general well-being, which are addressed to the beneficent gods. We find one addressed to Savitar who is to protect and bless us with his happy paths.

RV. 1. 35. 11 :

*yé te pánthāḥ savitaḥ pūrvyāso 'reṇávaḥ súkṛtā antárikṣe
tébhīr no adyá pathībhiḥ sugébhī rákṣā ca no ádhi ca brūhi
deva*

'What, O Savitar, in the atmosphere are thy ancient paths, free from dust, well-made, by (with) these which afford an easy passage, protect us to-day and bless us, O God.' (Cf. below, p. 225.)

In this hymn the suppliant asks the god for protection and then closes our stanza with *adhi-brūhi*. Where shall the god speak in his behalf? We cannot conceive that the god shall be his advocate or make a plea for him before any other god. What the poet wants, is protection. If he has the blessing and favor of the god, protection will naturally follow.

In RV. 8. 48. 14, the poet prays for good sense :
trātāro devā ādhi vocatā no mā no nidrā iṣata mótá jálpiḥ
vayám sómasya viṣváha priyāsah suvīrāso vidātham á vadema
 'Protecting gods, bless us. May neither sleep nor babbling speech seize hold of us. Always as friends of Soma, possessing heroic sons, may we address the *vidatha* (assembly?)'

The context does not favor the meaning of defending through an advocate. The speaker wants help, but that does not imply all that is contained in *adhi√vac*. 'Bless' retains the idea of *√vac* and at the same time implies divine aid. 'Muth einschprechen' (Grassmann's translation) is not sufficient. Again *adhi√vac* means the same as *adhi√brū*.

RV. 2. 27. 6 :
sugó hí vo aryaman mitra pánthā anṛkṣaró varuṇa sādhrú ásti
ténādityā ādhi vocatā no yáchatā no duṣparihántu çárma
 'For your road, O Aryaman and Mitra, is easy to go; it is without thorns, O Varuṇa, and excellent. With this, O Ādityas, bless us, offer us imperishable protection.'

AV. 6. 5. 3 (cf. VS. 17. 52 and RV. 10. 173. 3 = AV. 6. 87. 3, above) :

yásya kṛṇmó havír grhé tám agne vardhayā tvám
tásmāi sómo ādhi bravad ayám ca bráhmanaspátih
 'In whose house we make oblation, him, O Agni, do thou increase. Him may Soma bless and this Brahmanaspati.'

VS. 17. 52 :
yásya kurmo grhé havís tám agne vardhayā tvám
tásmāi devā ādhibravann ayám ca bráhmanaspátih
 'In whose house we make oblation, him, O Agni, do thou increase. Him may the gods bless and this Brahmanaspati.'

With the marking of cattle's ears, blessings were invoked, AV. 6. 141. 1:

vāyúr enāḥ samākarat tvāṣṭā pōṣāya dhriyatām
indra ābhyo ādhi bravad rudró bhūmné cikitsatu

'May Vāyu collect them (the cattle). Let Tvaṣṭr be kept for their prosperity. May Indra bless them. May Rudra care for their abundance.'

The earth was invoked for a blessing, AV. 12. 1. 59:

çantivā surabhīḥ syonā kīlālodhnī pāyasvatī
bhūmir ādhi bravītu me prthivī pāyasā sahā

'Kind, fragrant, mild, with the sweet drink (*kīlāla*) in her udder, rich in milk, let earth bless me, the broad earth together with milk.'

To the Viçve Devās, RV. 10. 63. 1:

parāvāto yé dīdhiṣanta āpyam mánuprītāso jānimā vivāsvataḥ
yayāter yé nahuṣyāsyā barhīṣi devā āsate té ādhi bruvantu naḥ

'The gods, whose friendship is striven for from a distance, well beloved by men, the generations of Vivasvant, who sit upon the *barhīs* of Yayāti Nahuṣya, they shall bless us.'

To the Viçve Devās, RV. 8. 30. 3:

té naḥ trādhvaṁ tē 'vata tā u no ādhi vocata
mā naḥ pathāḥ pítiryān mānavād ādhi dūrām nāiṣṭa parāvataḥ

'Being such, preserve us, help us, bless us too; do not lead us from the path of the fathers and of mankind (Manu?).'

To the Viçve Devās, RV. 10. 128. 4:

māhyaṁ yajantu máma yāni havyākūtiḥ satyā mánaso me astu
éno mā ní gām katamác canāhām viçve devāso ādhi vocatā naḥ

'To me may they offer all the oblations that I have. May the intention of my mind remain pure. May I not fall into any sin whatever. All ye gods bless us.'

To Indra, RV. 1. 84. 17:

kā iṣate tujyáte kó bibhāya kó mānsate sántam indram kó ánti
kás tokāya ká íbhāyotá rāyé 'dhi bravat tanvè kó jānāya

The following translation follows Ludwig's interpretation:

'Who flees, is injured, who fears? (The evil one.) Who believes in Indra? Who believes that he is nigh? (The pious

one.) Who blesses offspring and the servants (the family?), wealth, himself, and the people? (Indra.)'

To the Fathers, RV. 10. 15. 5:

úpahūtāḥ pitāraḥ somyāso barhiṣyèṣu nidhīṣu priyēṣu
tā ā gamantu tā ihā ṣruvantv ādhi bruvantu tè 'vantv asmān

Cf. AV. 18. 3. 45:

úpahūtā nah pitāraḥ somyāso barhiṣyèṣu nidhīṣu priyēṣu
tā ā gamantu tā ihā ṣruvantv ādhi bruvantu tè 'vantasmān

'The fathers, who are worthy of the Soma, have been summoned to their own offerings upon the *barhis*. They shall come hither; here they shall hear, shall bless, and aid us.'

To Soma, VS. 6. 33:

yát te soma divi jyotír yát pṛthivyām yád urāṁ antárikṣe
ténāsmāi yájamānāyorú rāyē kṛdhyādhi dātré vocaḥ

'What light, O Soma, thou hast in heaven, what on earth, what in the wide atmosphere, with that widely make wealth for this one sacrificing; mayest thou bless the giver.'

Secondly, the Hindu orator needed the blessing of Indra to overcome his opponents, AV. 2. 27. 7:

tásya prācam tvám jahi yó na indrābhidāsati
ādhi no brūhi śáktibhiḥ prācí mām úttaram kṛdhi

'Smite thou the debate of him that is hostile to us, O Indra. Bless us with ability, make me superior in the debate.'

It seems more logical to assume that the orator wants ability bestowed upon him than that the god should encourage him with an outside force, the god's might.

In the third place under non-warlike situations, we shall place a prayer for health. In the following stanza, the poet asks the Maruts to be blessed with *bheṣajam*, RV. 8. 20. 26:

vīḍvam pácyanto bibhr̥thā tanūṣv ā tēnā no ādhi vocata
kṣamā rápo maruta āturasya ná iṣkartā víhrutam púnah

'Seeing all (the *bheṣajam*), bear it on your bodies. Therewith bless us. O Maruts, banish into the earth the disease of the sick man. For us replace the dislocated limb.'

In the fourth place, Death and other malevolent deities had to be conciliated. These passages are of special importance on

account of the naturally hostile character of the deities. We have already considered AV. 6. 13. 2, which we treated first in view of the importance of the passage in establishing the meaning of the words under consideration.

We have a prayer to Death in AV. 8. 2. 8:

*asmāi mṛtyo ádhi brūhīmám dayasvód itòṣ 'yám etu
ářiṣṭaḥ sárvaṅgaḥ suçrúj jarásā çatáhāyana ātmánā bhújam
açnutām*

'Bless him, O Death; pity him. May he from here arise; unharmed, perfect in his limbs, hearing well, by old age a hundred years old, may he attain enjoyment with himself.'

We find charms addressed to malignant powers, as Bhava and Çarva. One of these, AV. 4. 28. 7, has been treated above, p. 215.

AV. 8. 2. 7:

*ádhi brūhi má rabhathāḥ sṛjémám távāivá sánt sárvaḥyā ihāstu
bhávāçarvāu mṛdátam çárma yachatam apasídhyā duritám
dhattam áyuh*

'Bless thou (him); do not seize him; let him go. Though he be thy very own, let him abide here, having all his strength. O Bhava and Çarva, be ye gracious; yield protection; driving away difficulty, bestow ye (long?) life.'

In AV. 11. 2. 20 we have a prayer to Rudra, especially as Bhava and Çarva:

*má no hinsīr ádhi no brūhi pári no vṛndhi má krudhaḥ
má tváyā sámarāmahī*

'Do not harm us; bless us, spare us, do not be angry; let us not come into collision with thee.'

Another stanza addressed to Rudra is found in RV. 1. 114. 10:

*āré te goghnám utá pūruṣaghnám kṣáyadvīra sumnám asmé te
astu*

*mṛlā ca no ádhi ca brūhi devādhā ca nah çárma yacha dvibár-
hāḥ*

'Far away be thy killing of cattle and thy killing of men; may thy favor be with us, O ruler of heroes. Be gracious unto us and bless us, O God. Thou who art doubly strong, grant us protection.'

Rudra, the malignant deity, is called the blesser in VS. 16. 5 :

*ádhy avocad adhivaktā́ prathamó dáivyo bhiṣák
áhñç ca sárvān jambháyant sárvāç ca yātudhānyò 'dharācīḥ
pārā suva*

'The blesser, the first divine physician, blessed. Destroying them, frighten away both all the snakes and all the female demons.'

In AV. 3. 26. 1-6 homage is paid to malignant deities (snakes?) in the various quarters:

*yēṣ 'syām sthá prācyām̐ diçí hetāyo náma devās téṣām vo agnir
īṣavaḥ | té no mṛdata té nó 'dhi brūta tébhyo vo námas
tébhyo vaḥ svāhā (1)*

*yēṣ 'syām sthá dáksīṇāyām̐ diçy àviṣyávo náma devās téṣām
vaḥ káma īṣavaḥ | té no ° (2)*

And so on, with other directions, in v. 3-6.

'Ye gods that are in the eastern quarter, missiles by name—of you there the arrows are fire. Be gracious to us, bless us. To you there homage, to you there hail!' &c.

In the fifth place under non-warlike situations, we shall consider blessing desired as protection from demons and from other injury (excluding war and disease).

Agni, the demon-slayer, blesses his devotees, AV. 1. 16. 1 :

*yē 'māvāsyām̐ rātrim udásthur vrājám atrīṇaḥ
agnis turíyo yātuhá só asmábhyam ádhi bravat*

'What devouring demons have arisen in troops on the night of the new moon—; the fourth Agni is the demon-slayer; he shall bless us.'

A blessing is invoked in AV. 6. 7. 2 :

*yéna soma sāhanty ásurān randháyāsi naḥ
tēnā no ádhi vocata*

'With what, O Soma, conquering one, thou makest the Asuras subject to us, with that bless us.'

The favor of the Ādityas is desired in RV. 8. 67. 6 :

*yád vaḥ çrāntāya sunvaté várūtham ásti yác chardīḥ
tēnā no ádhi vocata*

'What shattering defense you have for him who toils in pouring oblations, therewith bless us.'

The suppliant prays for a blessing and help unto the Viṣve Devās, RV. 10. 63. 11:

*viṣve yajatrā ādhi vocatotāye trāyadhvaṃ no durévāyā abhi-
hrūtaḥ
satyāyā vō devāhūtyā huvema ṣṛṇvatō devā āvase svastāye*

‘All you holy ones, bless us that we may have your help; protect us from malignant injury. With effective invocation of the gods we would call upon you, O Gods, for help, for prosperity (and find you) willing to listen.’

In a prayer for long life, the amulet of *darbha* is called a blessing, AV. 19. 32. 9:

*yó jāyamānaḥ pṛthivīm ādr̥ṇhad yó ástabhnād antárikṣaṃ
dīvaṃ ca
yám bíbhṛataṃ nanú pāpmā viveda sá no ’yám darbhoḥ dharuno¹
'dhivākah*

‘He that, being born, made firm the earth and propped the atmosphere and the heaven, whose wearer evil never finds, that *darbha* here is our supporter and blessing.’

Finally in VS. 15. 1 Agni is besought for a blessing:

*agne jātān prānuda naḥ sapātnān prāty ājātān nuda jātavedaḥ
ādhi no brūhi sumānā āheḍaṇs tāva syāma ṣarmaṇs trivárūtha
udbhāu*

‘O Agni, drive away the men that are hostile to us; ward off, O Jātavedas, our unborn enemies. Bless us, thou well-disposed one; may we not be angry with thee, in thy sufficient shelter, which protects threefold.’

Now as regards the syntax of *adhi*√*bru* and *adhi*√*vac*, we find that they always govern the dative of the *person blessed*. Numerous examples occur in the passages quoted above. Latin *benedicere*, meaning ‘to bless,’ regularly governs the accusative of the person, but it also takes the dative, e. g.: Plaut. *Rud.* 640, bene equidem tibi dico, qui te digna ut eveniat precer; Vulg. *Gen.* 9. 1, benedixit . . . deus Noe et filiis eius; *Iob* 31. 20, si non benedixerunt mihi latera eius.

In our examples we have one instance of the dative of the thing to which the blessing leads, the dative of purpose: RV.

¹ Read thus with Pāippalāda; see Whitney’s note *ad loc.*

10. 63. 11, *ūtāye* 'unto aid.' This is essentially equivalent in ultimate meaning, to the usual *instrumental*.

In the following passages we have the *instrumental of the thing*.

The suppliant prays to be blessed *with*:

çáktibhiḥ, 'with powers' (in debate), AV. 2. 27. 7;

ténā (= *bheṣajéna*) 'with that (remedy),' RV. 8. 20. 26;

ténā (= *yéna soma . . . āsurān randháyāsi*), 'with that (power by which thou betrayest the demons),' AV. 6. 7. 2;

ténā (= *várūthēna chardīṣā*), 'with that (sheltering defense),' RV. 8. 67. 6;

ténā (*pathā*), 'with that (path which is easy and free from thorns)' RV. 2. 27. 6; [cf. RV. 8. 30. 3: *mā naḥ pathāḥ pítiryān mānavād ādhi dūrām nāiṣṭa parāvātaḥ*, 'bless us, and do not lead us astray from the path of the fathers, of mankind (Manu?)'];

tēbhir . . . pathībhiḥ . . . rákṣā ca no ādhi ca brūhi deva (savitaḥ), 'with these paths of thine (ancient, free from dust, well-made) do thou protect and bless us,' RV. 1. 35.

11. Here we have a kind of zeugma; the meaning is 'protect us *by means of* the paths and bless us *with* them (= afford them to us, lead us upon them).'

We also find in three examples the locative of situation. All these instances refer to battle.

The suppliant asks to be blessed *in*:

pr̥tanāsu, 'battles,' AV. 4. 28. 7;

tátrā = *ājā*, 'battle,' RV. 7. 83. 2;

dhāneṣu hitēṣu, 'where (or when) wealth is at stake, i. e. in battle,' RV. 8. 16. 5.

From this examination of all the passages in the Rig- and Atharva-Veda that contain *adhi√vac* and *adhi√brū*, we conclude that the only meaning they have is 'to bless.' This view, indeed, is strengthened by the fact that in all the above quotations some deity or other is invoked. A blessing is the thing that is most frequently sought in all prayers. They universally govern the *dative of the person blessed*, and may be used with the *instrumental of the thing* or the *locative of situation*.